

Weekly Shiur

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Lechaim lechaim.

Parashat Re'eh begins with the verse, ראה אנכי נתן לפניכם היום ברכה וקללה, את הברכה וכו'. There are 7 words in this first verse. These 7 words correspond to the seven midot, seven emotive sefirot. See, corresponds usually to wisdom, but here to loving-kindness. Then אנכי is gevurah, like the Ten Commandments that were given from the mouth of might. The main point is that ברכה, blessing corresponds to yesod, to foundation, Yosef the tzadik. Then וקללה, curse, corresponds with malchut, kingdom. The power of the yesod is to sweeten the curse in the kingdom, to make it into נחשת קלל, a shining type of copper. Every kingdom, every state has something that is the opposite of blessing. It begins with the seven kings of the World of Chaos about which it says, they lived and they died. Their kingdoms did not last. Every type of government, each of them corresponds to another type of government, from democracy to fascism, they all perish in the end. This is a curse, like the first curse directed at humanity, which is to perish, the opposite of life. This is why king David, who is reddish but with beautiful eyes, the fourth leg of the chariot, has to come and rectify this. He is a bar nafla, like a miscarried child, but with God's help he is able to rectify this. And thus, the kingdom which is cursed is connected with the blessing in Yesod. את הברכה, to blessing, means that the kingdom too will become a blessing. The shiny copper of the malchut then becomes even more a blessing than the blessing of yesod, of Yosef, as it says, עד דוד הגדיל.

What other parashah in the Torah begins with 7 words? There aren't many. The most important is Bereisheet, which begins, בראשית ברא אלהים את השמים ואת הארץ, 7 words. The yesod and malchut, foundation and kingdom here are: ואת הארץ, and the earth. This is the first vav in the Torah, in the word ואת, which corresponds to yesod, and indeed vav is equal to 6, the number of the yesod among the emotive sefirot. It is thus connected with this word to the malchut, the earth.

Is there another parashah like this? In Genesis, the 9th parashah, Vayeishev, וישב יעקב, Here the 7 words are divided into 5 and 2, וישב יעקב בארץ מגרי אביו, and then בארץ כנען, like in the Menorah where the candles are divided into 5 and 2.

Is there another? At the end of Devarim, there is Ha'azinu. The song that Moshe Rabbeinu spoke on the day of his passing, the revelation of his 50th gate of understanding: האזינו השמים ואדברה ותשמע הארץ אמרי פי. So there are 2 such parashot in Bereisheet, the first and ninth. 1 plus 9 = 10. In Devarim there are also 2: Re'eh, which is the 47th parashah in the Pentateuch, and Ha'azinu, which is the 53rd. Together 47 and 53 equals 100, or 10 squared! From the 10 of Genesis to the 100 of Deuteronomy. Between them there are two more such parashahs. There are many parshot that begin with the verse, וידבר ה' אל משה לאמר. But, in two of them 2 additional words are added. The first is Behar, וידבר ה' אל משה בהר סיני לאמר, 7 words. And the second time is Chukat, וידבר ה' אל משה ואל, אהרן לאמר. This is the secret of the Red Heifer, the deepest secret in the Torah. So altogether there are 6 such parashot.

Seemingly, the first is the most perfect, since it has 7 words and 28 letters, a 1 to 4 ratio, the secret of God's essential Name, Havayah, the most perfect ratio of words to letters. It is the only one with this ratio between its words and letters. Since 4 is the midpoint of 7, then the triangle of 7 is 28. In our parasha's first verse there are 7 words but 3, 4, 3, 6, 4, 4, 5 = 29 letters. But, if we add all these initial verses together they have between them 42 words (the secret of the Name of 42 letters, with which God created the world) and 168 letters... I might have thought that with 1 more letter we would have a perfect square, and we could have drawn all these verses as a square. But, actually now that ratio between 42 and 168 is exactly a 1:4 ratio. So, on average, indeed all these verses have 28 letters, even though only the first actually has 28 letters. So we have learnt that there is something special about this unit of verses that all have 7 words and begin a parashah.

What do 7 words allude to, apart from the emotive sefirot. In every parashah there are also 7 aliyot, 7 parts into which the parashah is divided during its reading in public on Shabbat. So these 7 words correspond to the 7 aliyot in each parashah. Let's check this with the first parashah and the first verse. The most important for us will be the sixth. There is a custom that the tzadik is given the sixth aliyah. The Rabbi is given the third aliyah, which corresponds to tiferet, which in the Tikunei Zohar corresponds to מארי תורה, the masters of Torah. But, if there is a tzadik, he is given the sixth aliyah, which corresponds to Yosef the Tzadik. The Arizal once invited the 7 Ushpizin to his shul on Sukot and invited each to receive his aliyah. He warned his congregation not to laugh at this, but nonetheless, there was one who laughed when he called upon King David to the Torah and he suffered from this, he received the opposite of blessing. Even though malchut, the seventh is the goal of all the sefirot, there is some root in the opposite of blessing in it before it is rectified. Bereisheet barah, בראשית ברא, a word and a half word. In the first and second aliyot of Bereisheet there are the two accounts of creation. In the third aliyah, we read of Adam's sin and the curse that came out of it. This corresponds with אלקים, the measure of judgment. Going to the sixth word, ואת, "and," we find the verse, This is the book of the chronicles of Adam, וזה ספר תולדות אדם, the history of man from Adam to Chanoch, who ascended to God. In the seventh aliyah, we find the story of the last 3 generations (among the first 10), and the beginning of the destruction of the earth by people, כי השחית כל אדם את דרכו על הארץ, the final word of this verse corresponding to the word הארץ in the first verse of Bereisheet.

Now, turning to Re'eh, we want to see the sixth word in the first verse, which is ברכה, "blessing." The sixth aliyah is the tzadik of Re'eh, how is it related to blessing. In general, in Re'eh, parashat Re'eh, apart from how it begins (there are already 2 blessings in the first 2 verses), there are 16 mentions of blessing. Just in the sixth aliyah, there are the most blessings, which itself corresponds to the word ברכה, blessing in the parashah's first verse. There are 6 blessings in the sixth aliyah! The end is enwedged in the beginning and the beginning in the end. The final verse of Re'eh is איש כמתנת ידו כברכת ה' אלקיך אשר נתן לך. The sixth word from the end is כברכת ה', "in accordance with the blessing." Among the 16 instances of blessing in the entire parashah, the phrase "Hashem shall bless you" יברכך ה' appears 6 times. So there are a lot of instances of blessing being

connected with the number 6: 1) the sixth word of the first verse, 2) the sixth *aliyah* has 6 blessings, 3) the phrase *יברכה ה'*, appears six times, 4) the sixth word from the end is *כברכת*.

From all of this we begin to feel that there is a special *segulah* in *parashat Re'eh* to receive a blessing from the *tzadik*. The *tzadik* is an open conduit through whom all the blessing pass and reach us. So, *lecha'im lecha'im*, may we all merit to receive blessing from the *tzadik yesod olam*.

In the sixth aliyah there are three small parshiyot, three topics: Shemitah (the seventh Sabbatical year when all loans are forfeit, not the Sabbatical of the land), *מקץ שבע שנים תעשה*, שמיטה. Forfeiting a loan to your friend is a great loving-kindness, a very difficult mitzvah for people to perform. It is so difficult that it is almost impossible for people to follow it, which is why Hillel the Elder came and made an edict called the Prozbol, which makes it possible for loans to be given and held onto through the seventh year. Still, this in a way annuls a mitzvah from the Torah. To actually forfeit a loan, you must probably a very high soul, a soul from the Messianic era in order to act according to this mitzvah. The seventh year comes and you forget about the money owed you. In this parshiyah there are 6 verses.

The next topic is tzedakah. This is related to the *tzadik* of course. Among the 10 campaigns of the Lubavitcher Rebbe, we put tzedakah as corresponding to *yesod*, to foundation.

The third and final topic is the Jewish servant, *עבד עברי*, when he is released, he should not be released without giving him some presents. *הענק תענק לו מצאנך ומגורונך ומיקבך*, you should give him from all that God has blessed you with. This is called the mitzvah of *העניקה*, of giving. The Chinuch writes that at some level this mitzvah is practiced even today, even though without the Jubilee we cannot have Jewish servants, male or female. This mitzvah is special in its rectification of society. The Chinuch writes that whenever there is a worker working for his employer, be it for a long period of time, or a short period, he must be given some present. Today it is called *פיצויים*, or pension. Society everywhere in the world today is inspired by this mitzvah. A very great thing and a great mitzvah as we shall explain. The root of "giving" *העניקה*, is "giant" (*ענק*). You should give a giant present when he is released. Only things that are blessed are given, not clothes or money. We see that this mitzvah too is related to blessing. So we have here 3 topics, all within the sixth aliyah: shemitah of loans, tzedakah, and *ha'anakah*.

The mitzvah of *ha'anakah*, giving a servant upon release a present is discussed in the first chapter of Kidushin (only in the Gemara, not in the Mishnah). There is no Zohar on this week's parashah, although there are in different places in the Zohar some mentions of verses from this parashah. Since, we want to learn something inner about this mitzvah, and something from Rebbe Levik, the Rebbe's father. Indeed, in his book on the Talmud, he has a long and detailed explanation of this mitzvah. The first thing he notes is that the Arizal says that a Jewish servant, an *עבד עברי* is *מטט*, the minister of the World of Yetzirah. That *נער*, a young man (*מטט*) and servant go together, we learn from Yosef who was both a young man and a Jewish servant. Another connection with *yesod*. The Jewish female servant is in the World of *Beri'ah* and the non-Jewish slave is in the World of Action (he is never set free, he passes in inheritance from father to son). But,

the Jewish servant is released with great fanfare, with a lot of respect. His servitude is also very respectful, and he who has a Jewish servant has a master, as the sages say. So much so, that there is a reality in which he doesn't want to go free. He eats with the master, and he receives the best portions of food, etc. All this while he is a servant. All the more so, when he is set free. He should then be made into a material giant, *הענק תעניק*, makor (going to the root) and then the grammatical root. The makor means to make him a spiritual giant, and then the *תעניק* is to make him a physical giant. These are all forms of tzedakah in the sixth aliyah. All of them contain novel ideas. The first one is very novel, that you would forfeit your loans every seven years. The novel idea about tzedakah is to not hold back from giving to those in need. An evyon, *אביון*, is a poor person who suffers from the worst type of poverty. About the forfeiting of loans it says that if we keep this mitzvah as a collective, we receive the reward of *כי לא יהיה בך אביון*. What does Rashi say? That in your people there will not be evyonim, *אביונים*, they will all be in other peoples. All in merit of keeping this mitzvah properly.

The next topic begins with the words, *כי יהיה בך אביון*, should there be amongst you an evyon, a pauper. And then it says, *אפס כי לא יחדל אביון מקרב הארץ*, the paupers will never disappear from the earth. This is the opposite of the promise in the first topic. Indeed, the sages say that this is the punishment for not keeping God's commandments.

In the first topic, we are looking at the perfection of society, when loans are forfeit to give people another chance. But, the second topic with a lower level of society when there are paupers who need to be supported by the community. Then in the 3rd topic, there is the Jewish servant who became a servant because he stole money and doesn't have what to return it with. So he is sold into indentured servitude. And then, when he is set free, he is given presents. The presents are not given to a person who sold himself (even though he is seemingly more righteous than the thief who was sold by the court). This is learnt from the word, *הענק תעניק לו, לו*, and it says *כי ימכר לך אחיך העברי*, should your brother be sold to you, and not should he sell himself. The Minchat Chinuch on the Chinuch asks about this ruling (it is a dispute whether this is the ruling in the Talmud), how does this mitzvah then apply today? Today the people who work for others, whom the Chinuch says should be given presents upon being relieved of their jobs, they are like people who sold themselves, not were sold by the court. The Lubavitcher Rebbe talks about this question and explains that you can understand the Talmudic dispute in two ways. You can understand that because he was sold by the court, that is exactly why he deserves this special treatment, but someone else does not. But, you can also understand that the main thing they sages are learning is about the word *לו - ולא למוכר, לו*. *את עצמו*. There is a minimizing of the scope of the case. Only the person who sells himself as a servant does not receive presents at the end, but not anyone who hires himself to some employer. The Rebbe says that this is apparently the ruling of the Rambam too. The Chinuch in general follows the Rambam (unless he explicitly states otherwise), so the only way to explain it in this case too, is that this only applies to a person who has sold himself into actual servitude. But, in general, anyone who is employed by someone else should receive these presents. To make it into a law of the state, that is another thing. The Chinuch is saying that to give above and beyond that should be the interest of

the employer, not of the state. We are in a state of a low generation, so we can't really expect the employer to have this interest in mind, that is why we place the burden on the state. In any case, the Torah does demand that every employer be responsible for this himself, be like a king, who is responsible for his subjects. If he has employees he must care for their needs like a king for his subjects.

The Jewish servant, עבד עברי equals משיח, Mashiach. He is in the World of Yetzirah. And he must be given things that are fruitful, that have blessing in them (it's not enough to just give him money). To give such things is to give things that have continuity. Since this is all a decline, we came to the Jewish servant because in the previous parashah there was a pauper. In the first topic, if we keep the mitzvah of forfeiting loans, then there are no paupers. In the second topic, there are already paupers. And then they are sold into servitude. Now, opening one's hand and heart (giving with a smile) in giving tzedakah, the Rebbe asks, is this just a hidur, or something necessary in performing the mitzvah. The Rebbe concludes that this is a dispute between the Rambam and Rashi on the Torah. The Rambam says that the lowest, most essential level is to give, even if a person is sad to give. The smiling face is a hidur. But, on the Torah, on the pasuk, פתוח ידך לו תפתח, which is the opposite of לא תקפויז ידך לו, is an essential part of giving tzedakah, and thus someone who gives with a heavy heart, has not performed the mitzvah completely as it should be.

To what does this apply? There is a question that all the commentaries since Rashi ask on him. It says, פתוח תפתח את ידך לו. You shall open your hand. Then it says, נתון תתן לו, you shall give him. Not every time that a verb appears in a double form, but here he writes on פתוח תפתח open, that you should give even a few times. But, with נתון תתן he writes, even 100 times. In Rashi's source which is the Sifri, it doesn't make this distinction. Where did Rashi get his distinction? That is the question everyone asks. One of the great commentaries on this is Dan Yadin, from Rabbi Shimshon of Astropole. In his holy spirit he explains that כמה פעמים, a number of times (which does not appear in the Sifri), is a yichud, a unification of כתר מלכות הוד, the initials of which spell כמה (a few). From keter, to malchut, back up to hod. All the effluence from keter descends in a single conduit. Malchut has 50 conduits of effluence from it to the lower worlds. But, the most conduits run from hod and below, 200 conduits. Where he got this is itself a question. When we add keter plus 1, כתר plus 1. Malchut plus 50, מלכות plus 50, and then הוד with 200, the sum is exactly פתוח תפתח, which he writes, is why Rashi wrote that it is even "a number of times." (Note that we write, פתח תפתח, without the vav in פתוח, but Rebbe Shimshon is allowed to do this).

According to our principle, that many times when we have two words together, the second word comes out of the second letter of the first word. Then אפילו כמה, even a few times, actually comes from the word מאה, one hundred. But, there is another thing that in the Sifri where it says "even 100 times," there is another reading that is "even 1000 times." The normative way the sages express many times is 100 times. But, here we find this special reading, "even 1000 times," like the 1000 lights of the Giving of the Torah. Adding כמה plus מאה (a few plus a hundred) gives us אלף, meaning 1000. So really, what Rashi is telling us that you need to give even 1000 times.

We want to say now that the forfeiting of loans is in the World of Atzilut, for souls from this world, souls that feel that they are truly nothing, אפס. The second topic is in the World of Beri'ah and the third topic of the Jewish servant is indeed in the World of Yetizrah, as we said earlier. Now also on the words העניק תעניק, the Sifri writes (Rashi doesn't bring this), "even 100 times." The Gaon of Vilna erases this from the Sifri, it doesn't work for him. He is free, a free servant, who can do whatever he wants. If it doesn't work for him, he just erases it. He is a soul of Atzilut, inspired by the forfeiting, so he forfeits this reading. How can he do this? What does it mean to give a freed servant even 100 times? The pshat should be that the person was sold into servitude, freed, given presents, and again he fell and stole, and again was sold into indentured servitude to the same master, and after 6 years he was freed and given presents. How long will it take to do this 100 times? 600 years! So this might be the reason that this didn't fit for the Gaon. In any case, the words "even 100 times" is an idiom, indicating many times. But, it can also mean that there is a minimum present (worth either 15, 30, or 50 sela'im). This itself is a beautiful series. Rabbi Meir says the minimum is 3 times (3 types, מצאנך מגרויך מיקבך) 5 sela'im (like pidyon haben), he is da'at. We rule in the end that it is 30.

Making this into a series the base is 5. The entire series from 5 (the number of sela'im in Pidyon Haben). The number before 15 will be 5 too. The number before 5 will be 0, like the word אפס, in the words, אפס כי לא יהיה בך אביון. This is a series from the Talmud. After 50 will come 75. Before the 0 there is another 0, then symmetrically, 5, 15, 30, 50, 75. With 13 numbers on each side, their average value will be 1820! The number of appearances of Havayah in the Pentateuch. This is a principle. Every series with feminine symmetry, the average of the 13 numbers on both sides will be 13 times the 8th number. The 8th number is 140, so the average will be 13 times 140 = 1820 in this case. This is the series of the minimum present to a freed servant according to the sages. Again, this is the minimum, for a very poor servant. For someone who was useful, you should certainly give more.

How many times does the word עניק appear in the entire Torah? 11 times. These are the 10th and 11th. The sages say that עניק is a proper name, the name of the father of all the giants. His name was עניק, Anak. In the Torah every time this word appears it refers to this particular giant. To rectify Kiryat Arba, we have to be careful with this mitzvah of העניק תעניק. The Ktav and Kabbalah says that the kuf interchanges with gimmel (part of the letter גיכ"ק). In which case it becomes, העניג תעניגו. To make someone a giant means to give him great pleasure. There is an explanation that עניק is like עתק. It all has to do with the keter. It can also mean copying, that you give him so much, such a great present, that it makes you less. The more you are a king, and every Jew is worthy of being a king, you have infinity to give. There is tzedakah where a person has to lower himself (lessen what he has) in order to give. So even a king has to feel this present that he has given his freed servant. According to the Ktav and Kabbalah, this mitzvah is related to pleasure, to Shabbat, indeed this happens on the servant's 7th year.

Returning to the opening of the heart regarding tzedakah. Again, we are learning about 3 mitzvot: forfeiting of loans, tzedakah, and presents to a freed servant. About the

פתוח תפתח and the Rashi we learnt, the Rebbe explains that this mitzvah has two aspects, from the perspective of the one giving and the one receiving. To give, נתון תתן לו, is the חפצא, the objective aspect, that the receiver receive. But the פתוח תפתח is the rectification of the heart of the giver. This is the גברא, the subjective aspect. The person has to rectify himself and bring himself to want to give. The “giving many times” applies more to the subjective aspect of the mitzvah, which entails working to rectify the heart. But giving a hundred times is related to the rectification of the object. To make sure that it makes an impact in the poor person’s life. The Rebbe doesn’t use what appears in Chassidut regarding the sefirot of chesed and rachamim, loving-kindness and compassion. Not to think about how it was received by the receiver, that is loving-kindness—Abraham’s character. But, to make sure that it is properly received, that is Yakov’s character trait, compassion. This division is very similar to the distinction between the objective and subjective aspects of the mitzvah.

Now, in passing, we mentioned that this is the greatest concentration of the word אביון, pauper in the Torah. There is no mention of this word before here. This word is related to the month of Av, אב. The first, middle, and last letters spell אין, nothingness. The other letters spell בו, in him. So אביון means אין בו. The first instance of this idiom in the Torah is in regard to Yosef, אין בו מים, the pit was empty it had no water in it. In the prophets, Yosef himself is called an אביון, a pauper. The second instance is in the verse, ושיער שחור אין בו, it has no black hairs in it. This is a sign of being pure (even though the person has a sign of leprosy). Now, if Yosef is the אביון in the parashah. First, in Atzilut, there is no evyon. Then in the second parashah, in Beri’ah, there is an evyon. We have to check how many synonyms there are for pauper. In one place the sages say there are 7, then in another place there are 8, but even in that place, the first 7 are explained, but the 8th isn’t. It says that we should pray like a pauper at the door. The most beloved chapter of Psalms is תפלה לעני כי יעטף. In Atzilut there are no paupers. In Beri’ah there are already two אביונים. Then in Yetzirah he has already stolen. The indentured servant, עבד עברי, is the Mashiach. Why did he steal? It is because there is no other choice. There is a well-known story that there is this Jew who has no special ability except to steal, he is caught and jailed, and all this is a story about the descent of reality into a lower and lower state. The end of the Atzilut here is, והעבטת גוים רבים ואתה לא תעבט ומשלת בגוים רבים ובך לא ימשלו. You will loan to many nations, but they will not loan to you, with interest. You will be so rich that you won’t have to take loans from anyone. And you will rule over many nations and they will not rule over you. It might be that we rule over many small nations (like African nations), but there is still a great superpower (like the US) that rules over us. But, no, you will rule over many nations, and no nation will rule over you. This is the state of a Nasi, נשיא, who has no one over him. This is the state of the yesod of Atzilut. In the next parshiyah it starts with there being אביונים. But, the first parshiyah is above nature. There is another sign, that we have not yet mentioned. In the entire sixth aliyah there are 18 verses, חי. The tzadik is called חי, alive. The 3 topics—the 3 mitzvot in the sixth aliyah—have 6, 5, and 7 verses respectively. The first verse is, מקץ שבע שנים תעשה שמטה, which has 18 letters. The next word is וזה, which also equals 18. And its 3 letters equal 6, 7, and 5, the exact division of the verses into the topics (the parshiyot) in the sixth aliyah.

Now, the 7 synonyms for the pauper are explained only in one place. The simple word is עני, like כנען is the common name of all seven Canaanite nations. Then there is אביון, who is poorer than the עני. Then there is מך, דך, דל, רש, מסכן, in this order. This is the primary and simplest version of the 7 synonyms. The Mashiach spark in every Jew is a poor person. He is called a עני ורוכב על חמור. Every one of us in particular (and this is important for our school of psychology) is a particular type of pauper. There is another version for these 7 synonyms which we will explain later. In this order these synonyms correspond to the sefirot. The דך is the sixth, the yesod. As much as the yesod is masculine, the דך has a lot of proclivity to being feminine. It is a feminine characteristic.

The one who is just called עני, this means being tortured. The אביון is hungry for everything, like the word אב, to want, to crave. The מסכן, is one who is scorned, מבוזז like in the verse, חכמת המסכן בזויה. If someone feels that he is scorned by everyone, that nobody gives him any respect, it is not because he has no money, it is because he is poor because he is scorned by others. The רש and דל, corresponding to netzach and hod, it says, רש מנכסים דל מנכסים. The רש has no possessions. He has no bank account. The רש has no back, no feet, wealth is a person's feet, it keeps him standing. The same for the דל. But, the most interesting are the final two, מך דך. The דך is someone who is מדוכדך, downcast. The yesod is not someone who is scorned but someone who is downcast, this is the closest to depression. But, the sages say that to be downcast is someone who sees food and doesn't feel like eating it, he sees drink and doesn't want to drink it. The downcast is someone who has no more cravings. The tzadik, yesod, is someone who has holy cravings. This person, the downcast, is someone who has no motivations. This is particularly related to women. Being downcast until one loses one's appetite. What about מך. This is already malchut. The מך is part of the word מלכות, if we just take the lamed out of מלך, king—the lamed alludes to the 30 character traits of a king—we get מך. The mach is someone who everyone steps on. Like the dust of the earth, everyone walks all over him. These are two different problems, being downcast and being downtrodden. We have a mission this week to rectify all these poor types and to reveal the עני ורוכב על חמור, the spark of Mashiach in each of us. Indeed, the רש, in netzach is said about Moshe Rabbeinu who is in netzach too, תחנונים ידבר רש.

When we have such a beautiful partzuf, we have to calculate the value of these 7 words, 987, a love number, the 16 love number [Fibonacci number]. In the love series, one of the most important in mathematics, one with which God created the world, when we come to the number 13, the seventh number, then every 8th number will be a multiple of 7. Every 7th number will be a multiple of 13. A connection between 13 and 7. 987 is the 8th number after 21, and so it divides by 7. It is equal to 21 times 47, the number of this parashah. 987 is thus 3 times 141, which equals אפס, in merit of learning all of this about אפס, about there not being any poor people, אביון בך אביון. 141 is also the value of מצוה. The Tanya repeats many times that the mitzvah, the generic mitzvah in the Jerusalem Talmud is tzedakah. Like the mitzvah in the future which will be annulled, מצות בטלות לעתיד לבוא. Since the generic mitzvah is to give tzedakah, as long as we are in this world where there are poor people, there is the generic mitzvah and thus all the mitzvah are applicable. But, once we come to the World to Come, there are no longer

any more poor people, and since the generic mitzvah tzedakah is no longer, none of them are.

We said that there is another version of the synonyms for עני, where there are 8 synonyms. IN that version the דל, is taken out, and instead we have תכך and הלך. If before the דל was the partner of the רש, then now we put תכך in its place. The verse says, רש ואיש תככים נפגשו, מאיר עיני שניהם הוי. The רש and תכך go together in this verse, so they indeed correspond to netzach and hod. Most commentaries say that these two words refer to poor people. An איש תככים is a type of poor person. We learn from this that if you want to make unity between Jews, first bring together the רש and the איש תככים, and then God enlightens their eyes. The difference between them is that רש is someone who never had any possession. But, the איש תככים is from the word שבר, someone who shattered. He is a shattered vessel, he was rich, but he lost his possessions. Both don't have any possessions, but the רש, was born this way, while the תכך, had possessions and lost them. Obviously the latter is related to הוד, the sefirah of hod, which is always where things break most easily.

What about הלך. The sages don't explain this synonym for "pauper." This word comes from the poor man's sheep that the prophet Nathan tells King David. The הלך there is an allegory for the evil inclination.

Now, תכך = 440. There is a version that it should be called איש תככים or תככים, but clearly, the best version is תכך. The value of הלך is 55, and 440 is 8 times 55. So we will include the הלך within the תכך. Now replacing them in the original partzuf. The sense of the left foot, hod, is the sense of walking, הילוך. 987 minus דל and then add 440, we get 1393. 987 was a multiple of 7. Now, this number has only a chance of 1 in 7 of being a multiple of 7, but it is. 1393 is equal to 199 times 7, but 199 is the value of צדקה, tzedakah. Before, the average was 141, the value of mitzvah, now it is 199, the value of tzedakah. 199 is also the value of עני אביון. So the rectification of all the poor people is in parashat Re'eh. All in the merit of the sixth aliyah.

There is a word that is stressed in the Torah here, לו, "to him." A very simple word. But, most of the לו here have some special drush, some special teaching in the sages. The sages note almost every single instance of this simple word in the sixth aliyah. לו is equal to 36, twice 18, the value of חי. The tzadik clarifies the 288 sparks, 8 times לו is equal to 288. Indeed, the word לו appears 8 times in the sixth aliyah. The tzadik clarifies all these sparks with these 8 instances of לו.

- (ב) וזה דבר השמטה שמוט כל בעל משה ידו אשר ישה ברעהו לא יגש את רעהו ואת אחיו כי קרא שמטה לידוד: (ג) את הנכרי תגש ואשר יהיה לך את אחיך תשמט ידך: (ד) אפס כי לא יהיה בך אביון כי ברך וברכה ידוד בארץ אשר ידוד אלהיך נתן לך נחלה לרשתה: (ה) רק אם שמוע תשמע בקול ידוד אלהיך לשמר לעשות את כל המצוה הזאת אשר אנכי מצוה היום: (ו) כי ידוד אלהיך ברכך באשר דבר לך והעבטת גוים רבים ואתה לא תעבט ומשלת בגוים רבים ובך לא ימשלו: (ז) כי יהיה בך אביון מאתד אחיך באחד שעריך בארץ אשר ידוד אלהיך נתן לך לא תאמץ את לבבך ולא תקפץ את ירך מאחיק האביון: (ח) כי פתח תפתח את ירך לו והעבט תעביטנו די מחסרו אשר יחסר לו:

The לו אשר יחסר לו, refers to a woman, to give a person tzedakah by helping him getting married. This is the second לו in the aliyah. The Rebbe explains that regarding the opening of the heart, פתוח תפתח ירך לו, he says that the לו applies both to the poor person and to the giver's pauper that is in him.

ט) השמר לך פן יהיה דבר עם לבבך בליעל לאמר קרבה שנת השבע שנת השמטה ורעה עינך באחיו האביון ולא תתן לו וקרא עליך אל ידור והיה בד
 חטא:

(א) נתון תתן לו ולא ירע לבבך בתתך לו כי בגלל הדבר הזה יברכך ייךו אלהיך בכל מעשה ובכל משלח ידך:
 (יא) כי לא יחדל אביון מקרב הארץ על בן אנכי מצנף לאמר פתח תפתח את ידך לאחיו לעניף ולאביון בארצו:

Up to this point there are 5. Apart from נתון תתן לו is learnt by Rashi as even 100 times, there is an explanation from the sages, that here it refers to that which is between “you and him” (בינך לבינו). From here we learn about the “secret chamber” in the Beit Hamikdash, where tzedakah is given in secret. There has to be a measure of modesty in regard to giving tzedakah. בינך לבינו equals 180, which is the value of the 5 לו, until now. But, Rashi writes this idiom differently, בינו ובינך, which equals 156, Yosef. Now we come to the third parashiyah, the third topic in the sixth aliyah.

(יב) כי ימכר לך אחיו העברי או העבריה ועבדך שש שנים ובשנה השביעית תשלחנו חפשי מעמך:
 (יג) ובי תשלחנו חפשי מעמך לא תשלחנו ריקם:
 (יד) העניק מעניק לו מצאנף ומגדנף ומיקבד אשר ברכך ייךו אלהיך תתן לו:

Again, too many times we have the word לו, it is stressed without a doubt.

(טו) וזכרת כי עבד היית בארץ מצרים וייךו אלהיך על בן אנכי מצנף את הדבר הזה היום:
 (טז) והיה כי יאמר אליך לא אצא מעמך כי אהבך ואת ביתך כי טוב לו עמך:

This is the eighth and final לו. Is this one good or bad. It is about a servant deciding to remain indentured, because he feels good with you. The לו, which here appears in the phrase, טוב לו, it is good for him. The sages learn many things from this. First of all, that if the servant is ill, he cannot remain indentured. It also means that the master must be well for the servant to remain indentured.

There are 8 לו in the sixth aliyah. They obviously correspond to the sefirot—this needs to be explained. Let’s multiply the letters in טוב לו. 9 times 6 times 2 is equal to 108, which is 3 times 36, or לו. In the topic of the Jewish servant, there were 3 לו. Now, with לו, 30 times 6 is 180, which is 5 times לו, the 5 times לו in the topic of tzedakah. In addition, the fact that lamed times vav is a multiple of lamed plus vav, is not trivial at all. So altogether, we have 8 לו when multiplying the letters by one another. Altogether 288, the 288 sparks, which are “good for him,” טוב לו. The sages too note here the concentration of לו in this aliyah.

How do we get to 288 sparks? 8 times 36 is equal to 288. What is the connection between 8 and 36. This is an exercise for 2nd grade (we in general speak only of two levels of exercises, for 1st and 2nd grades). In this case we have that 288 = 8 times the triangle of 8, or n times tri(n). The series of number that satisfy this equation are:

- 7 times 28 = 196
 - 6 times 21 = 126 (parashat Re’eh has 126 verses)
 - 5 times 15 = 75
 - 4 times 10 = 40
 - 3 times 6 = 18
 - 2 times 3 = 6
 - 1 times 1 = 1
- The base of this series is 3.

What is the essence of this series? But, first let’s add the value of 7 verses of the Jewish servant. It is 26011. The Mashiach is the general yechidah of the entire Jewish

people, the singular one. Yechidah is equal to 37. 26011 is equal to 37 times 703, where 703 is the triangle of 37 itself. So the gematria of the entire parshiyah is one of the numbers in this series: 37 times tri(37). The Torah really wants this series. This series is a cubic series. The shape of these numbers has to be in 3 dimensions then. To find the shape, we look at the differences:

1	6	18	40
5	12	22	

The differences are the chashmal numbers that we learnt about a few weeks ago. Or what are called Pentagonal numbers. Since the differences are a series, then n times the triangle of n is just to build a pyramid of pentagons. They are called [Pentagonal-Pyramidal numbers](#). So 288 sparks are a pyramid of 8 levels of pentagons, chashmal numbers.

In the Sefer Yetzirah building is about building a city. Stones build a house, and then many buildings build a city. The main thing in the Torah is to build a city, the holy city of Yerushalayim. Where is this hinted here? The whole discussion of the gift for a freed servant is not in the Mishnah, only in the Talmud. In the Braita it says, ענק עבר עברי לעצמו, the presents given to a freed Jewish servant are his. The sages ask: this is seemingly redundant, who would the presents go to? Therefore Rav Yosef says, יוד קרת, a phrase that appears nowhere else in the sages. This is a perfect phrase for the Rebbe's father to think about. Rashi says it means taking the smallest letter, yud, and making it into a big city. Meaning, that really the braita hasn't said anything new, it just makes a big deal out of something small. Then Rav Sheshet says, no, תוטאי, another word that doesn't appear anywhere else in the sages. Tutai is a sage. He says, that the braita means to say that the present goes to the freed servant and not to his debtors. It is learnt from the word לי, to him and not to his debtors. Recall that this servant stole money and he owes a lot of people money. When he comes out of his indentured servitude, the Torah has to say that these presents go only to him, they do not go to his debtors. This is an ingenious interpretation. It can only be given by a sage who is out of this world, someone we've never heard of and doesn't appear anywhere else. So the two opinions are that this is a big deal out of nothing. But the second opinion makes a lot of sense and this is how the Rambam rules, that the presents do not go to the servant's debtors.

What we learn from this is that giving these presents are a segulah for rebuilding the desolate city of Yerushalayim, from a small yud, to a large city. Of all the cities in the world, the most beautiful is Yerushalayim. The Rebbe's father says that תוטאי is very close to the giving itself which is the secret of tefilin which are called טטפות. The giving is related to the servant's very essence. Why can't the debtor touch these presents? Because it is not some possession, it touches upon the servant's very essence, it is part of him, it transforms him into Atik, into pleasure, all the interpretations of Anak that we mentioned earlier. So this, like tefilin, brings down new mindedness for the freed servant. Until now, as a servant he only had מוחין דיניקה, and now when he is freed he receives the two sides of da'at. Like in tefilin, by which it says that the nations of the world fear you when you don tefilin, and the tefilin are alluded to in the verse, תפל עליהם, אימתה ופחד. The word תפל is the beginning of תפלין, tefilin. Who causes fear in others? A

giant. So these presents, these ענק, or Anak, giant, are the tefilin that cause others to fear him.

The Rebbe explains that the mitzvah of these presents have two aspects to them: what the master is required to do, and the manner in which these presents in an obligatory fashion should change the discharged servant. They should make him into a master himself. The giving of these presents is like the treasures taken from Egypt and taken from the Red Sea (בית מצרים ובית הים). In Egypt, part came from the Egyptians, but most came from Hashem. Meaning that it is not always the master who gives the presents, the ענק. When Yosef came out of prison, he received the enek, ענק not from his previous master, but through Pharaoh and through the angel Gavriel. Still, this mitzvah of giving presents to the freed servant is related to the exodus from Egypt, as it says in the end, so that you recall that you were a slave in Egypt. In the same way, the tefilin that God gives us to don every day are like the enek, the presents that he gives us.

Now, how many letters in the whole parashah of עבד עברי? There are 376. There are exactly 100 words. This is an allusion to the keter, the crown, which is related to 100. 376 is the value of Shalom, שלום. The most important verse that equals 376 is the end of the Song of the Sea, הוי ימלך לעלם ועד, the 358th, the Mashiach instance of הוי in the Torah. What shape is 376? It is a pentagonal-chashmal number, which we said are the differences between the n times triangle n series. 376 is 16 squared plus the triangle of 15, or 256 plus 120. Inside this parshiyah there is one word that equals 120, the tri of 15, ויפדך. "And [God] redeemed you." The first word of ראה is 206. The final word is לך, 50. And together 256 or 16 squared. Adding this word ויפדך, we get 376.

Let's look at this word ויפדך, "He [God] redeemed you." The word has the synonym for "pauper" דך. So this word alludes to God redeeming the poor man, the דך. Taking him out of his indentured state and making him into a giant, spiritually and financially.

Now let's look at the idioms of blessing in the sixth aliyah. The first is יברכך, whose value is 474, the value of da'at, דעת. With the next word י-הוה = 500 = פרו ורבו. Then we have ברכך. We learnt many times that בך is the two-letter gate of ברך, blessing. This word also appears here a number of times.

The order of צאנך גרויך יקבך is the permutation of da'at, chochmah, and binah, which corresponds to tiferet.

There are two novel things about a female Jewish servant. First that she cannot remain with her master. She has to be freed after 6 years. And that when freed she receives a present like the male servant. Both novel points are not apparent in the pshat. The Written Torah seems to imply that it is very masculine and that whatever fits for a man works for a woman. But, the sages, the Oral Torah, stresses that there is a difference between them.

Lecha'im lecha'im.

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Next week we will be in Afula, be prepared. Then Arad.

In a terse manner we will say something about this week's ma'amar in Ayin Beis. There is will and speech. With God's speech, the creature is imbued with bitul hayesh, which doesn't transform anything, but gives strength to do itkafya. It also gives strength

for meditating on things that relate to God being our source of life. There is also the will of Hashem. The inner form of all creatures is created by the will, while the matter is created by the speech. The will is that each creature come to total nullification, total and absolute.

Before we had a brit here and we explained that ראה is the initials of ראה אנכי היום, three of the words from the first verse of this week's parashah and it refers to seeing the substance right now, at this moment. Just these three words, when we take them out, they equal שליח, an emissary, the Rebbe's emissary. An emissary is always focused on seeing Hashem's substance. The rest of the words in the first verse equal the triangle of 47, Re'eh is the 47th parashah.

There are two types of nullification. The nullification of matter, the nullification of being and the inner nullification, the essential nullification which is of the inner form. When we do God's will, there will be as we said, no paupers among us. But, when we enter nature, there are paupers. The main goal of Mashiach is to reveal the will of God in his hands, so that a person not say that what he accomplished with his two hands, but rather it was all God's will. The Mashiach is able to reach this goal, when we all do God's will, בכל מאדך, self-sacrifice, and then we will merit to the essential nullification which is transformation, ithapcha.

Apart from the verse חפץ ה' בידו יצלה, the entire ma'amar is striving towards Mashiach. He says that even though the essence reveals the heart's will, רעותא דליבא, it is still not a revelation of the substance, of the עצם. That can only be revealed by the incense of Yom Kipur, the essence of ba'alei teshuvah as we explained last week. This is related to the left nostril of Arich Anpin, where there is the life of life (חיין דחיין). The right nostril is just life, because it is direct light. But the left nostril is returning light, reflected light which reaches even higher. This is the special trait of the Mashiach to be able to smell truth, מורה ודאיין, to smell the truth and judge according to it. This is the revelation of the inner will.

He gives a very important allegory in this ma'amar. Normally a Rabbi should teach his students based on what they can understand. But, as good as the Rabbi might be, all is good and well, but in the end it will only help his student exercise itkafya, restraint in himself, the nullification of being, but not the nullification of essence. But, if the Rabbi starts teaching in a crazy way, like he is talking to himself. He is talking to the students, but really he is the only that gets it. There are a number of ways to describe this. You might scorn the Rabbi for doing something like this. The Rebbe used to say that if the words I am saying have no effect they are like spilled seed. Here it is something entirely different. The Rabbi is speaking over everyone's heads and specifically this type of teaching is what reveals the חפץ, the will. Just speech sees you, talks to you, at your level. But this is a contraction. It is a limiting factor. Really the speaker wants to say what he understands. That is his real will, not to take anyone into account when speaking—the opposite of how a good teacher speaks. But, this type of speech has the ability to change a student's inner aspects. As long as what is being said is something that I understand, then I am encircling the words and the idea. They cannot affect me. But, when the words are above me, they encircle me and empower me to change my very essence.

In this itself there are two levels. The non Mashiach level, where this will come from the Heichal not from the holy of holies. It is not the revelation of substance in the body (עצמות בגוף), as it says, מאן פני האדון הוי, something that every Jew should reach. But, the second level is called מורח ודאין. What does it mean that he judges after his smell? His smell I understand, but what does it mean that he judges in this way. It says that he judges not according to what he sees or hears. Apparently, someone who merits that the Mashiach judge him based on the Mashiach's sense of smell, it elevates him. Would it be that we would merit to be judged in this way. He says that this comes from the incense of Yom Kipur. What does it do to me to be judged this way, this he doesn't explain so we'll try to fill it in.

The king, it says, is someone who elevates the lowly and deprecates the prideful. How does he do this? He takes some big general and takes his rank off, then he gives the rank to some lowly soldier. Only a king knows how to do this. He knows like the Almighty knows regarding all His creatures. The king has an inner sense of his own lowliness. He is sensitive to pride. The person who is most sensitive to other's pride. Today people want machines for everything. But, there used to not be such machines, like lie detectors. Like CAT scanners. But, once there were just good doctors. There is a person who is a good doctor, he has a sense for measuring how much pride a person has. According to this he knows who to elevate and who to put down. Especially when a person has pride because of his position, he has to be put down, because the pride also hurts his ability to function properly. Where is there such a story? That is the Yanuka of parashat Balak and Balaam in the Zohar that we learnt a few weeks ago. This Yanuka has a sense like the Mashiach. His left nostril is the ability to smell, the inner aspect of the concealed brain (מוחא סתימאה), this is the sense that God is all and there is none but Him. The oil that is drawn down from this (the incense ascends and the oil comes down), is "All is God." Like in Rebbe Isaac's famous letter that states that the chiddush of Chassidut is the run and return of the soul, which is God is all and all is God. These are the oil and the incense of Yom Kipur.

Now the מורח ודאין, the smell to judge is to sense in you how much in your unconscious you are drawn, elevated and are disappearing into the substance, the ענם of Hashem. There you are nothing and there is nothing at all, all is Hashem. This is the level of the Mashiach. This is the teshuvah of Mashiach, the spirit returns to God who gave it. Then there is nothing, no world, no person, no individual. To get there, that is the ascent of the incense, which forms a fog of incense of Yom Kipur.

According to the amount of such being drawn into God's substance that the Mashiach senses in you, this is the way that he judges me and gives me a tikun. If I have this in a good way, then he reveals it and adds the return, bringing it to be revealed. If it is weak by me. It is generally unconscious. Only true Chassidim can sense this in themselves. But, the Mashiach comes and senses it, this incense of Yom Kipur in each one of us, how much we are returning into God's substance. Based on this smell, he is able to judge each Jew. First of all he judges by noting how much smell there is, then he judges by giving a tikun, something for me to do, to return my soul through actions. The

same way that on Yom Kipur, people carry a snuff box around in order to replenish their soul through smell.

The influence of Mashiach as a teacher is not someone who gives us a shiur. It is not about giving us something to hear or showing us God. If it's showing, like Re'eh, then it is Seeing Smell, ראה ריח בני כריח שדה אשר ברכו ה', which we discussed last night. This smell is the movement of the Jewish soul back into God. The Mashiach feels how strong this is in each Jew. We should merit that the Mashiach should come and judge each of us based on this smell.

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Adding another small point. The incense ascends and the oil comes down. The incense is the straight makif, מקיף הישר, as it is all year long, then the oil that comes down is the oil that lights the menorah. But, if the incense is that of Yom Kipur then the oil that comes down is called שמן הטוב, the "good oil." This is not שמן משחת קדש, as one might understand from the ma'amar. In the kitzur of the ma'amar it says the opposite. That the phrase שמן משחת קדש is the oil of Mashiach, the oil that is drawn down by the מורה ודאין the smell of the incense of Yom Kipur.

In any case, following the kitzur, which is apparently later. It is much nicer that one be שמן למאור, the oil of the Menorah (like seeing) and the other שמן משחת קדש, the oil of holy anointment. Now, to see if they are a pair, we add them together. We need both, the toil of the tzadikim and the toil of the ba'alei teshuvah. Their sum is $2209 = 47$ squared. Oil itself is a symbol of 47, bitul, nullification. The square alludes to two levels of nullification. The oil for light is the external aspect of concealed wisdom (חכמה סתימאה) and the oil of anointing is its inner aspect. Rebbe Hilel differentiates between nullification of reality (בטול במציאות) and nullification of reality in actuality (בטול במציאות). From the right nostril emanates the straight light, אור ישר. But from the left nostril, the returning light, אור חוזר.